

A TIMELY ARTICLE.

CATHOLICITY AND LIBERTY.

An Editorial from the San Francisco Monitor, Well Worthy of Careful Perusal.

In another article of to-day's issue we referred to the erroneous view of education taken by William R. Wood, in an article on immigration published in the American Journal of Politics. His error on that question is excusable in so far as an error can be excusable; many able and honest men concur with him in his opinions. But there is another question treated of in the same article in which he displays a spirit that is totally inexcusable. It is an article based upon ignorance and fanaticism. He therein expresses opinions repudiated by all broad-minded and well educated men of the 19th century. This is an article in which he refers to what he is pleased to call "Romanism," meaning thereby the Roman Catholic Church. Further on in this article he speaks of the "Romish Church." Were he a gentleman or had he anything like a liberal education, he would know that the term "Romish" was invented for the purpose of giving offence to Catholics and that it is not in use among well-bred people.

To refer in opprobrious terms, as Mr. Wood does, to the Catholic Church denotes a state of mind difficult to understand in this country and century. That Church which has secured the adhesion of Newman, Manning, Ives, Rivington, the Marquis of Ripon, the Marquis of Bute and hundreds and thousands of the most learned, conscientious and high-minded scholars of England and America. After such glorious conquests and triumphs, the Catholic Church can well afford to laugh at the insults of the A. P. A., Orangemen, fanatics in general and Mr. William R. Wood in particular. Hear him: "Romanism is a block to progress. It is inimical to liberal ideas; it cramps the mind, it tyrannizes the body. Catholicism forbids liberty of conscience and is antagonistic to our free institutions. Ignorance is the mother of blind devotion"—and their (sic) maxim is closely adhered to, for in Catholic countries the minds of the people at large are carefully kept from any tendency to liberal thought, which is fatal to ecclesiasticism of all forms and especially to Romanism. The priesthood already controls a large proportion of the voters in our great cities, and thus influences legislation and tampers with our free school system. Ours is a system of self government. The Romish Church holds its adherents conscience bound—they are no longer freemen but slaves temporarily as well as spiritually, for they have sworn allegiance to the sovereign of Rome, to the exclusion of all civil power. The Pope is therefore absolute monarch of the Catholic world. Papal rule is as inconsistent with our republican constitution as is the absolutism of the Russian government." He goes on, repeating the furious and absurd diatribes which have been the stock in trade of all the ranters and fanatics which the last three centuries have produced.

These words and the rest of the article treating of Catholicism display bigotry worthy of an A.P.A. organ, and ignorance totally unworthy of the journal in which they are published. The man seems to have read none of the books of history written during this century, none of the books in which the historians sought for truth and not merely for arguments to support their prejudices. Evidently the authority on which he seems to rely is "Fox's Book of Martyrs," and other equally accurate historians. We do not expect that he should know anything of the liberty enjoyed under Catholic auspices in the Italian republics, the free cities of Germany and in France; of the population rights gained all over Europe during the middle ages by Bishop, monk and people from feudal barons and kings and emperors. That would be too much, but we would wish that he should know something of English history and that he should study the history of the struggle for liberty, the successful struggle for liberty, in the British realm from the time of Alfred and earlier until it was strangled by the iron hand of Henry VIII. and his daughter Elizabeth. When he has mastered that portion of English history, let him take it up from Henry's time to that of William III., and from that time

to our own day. What will he find in those three epochs? That during the first, the epoch of Catholicism, liberty was won, the kingly power restricted in its claims and popular rights secured. That during the second epoch, the epoch of Protestantism, all those rights were lost to the people and the divine right of Kings proclaimed and accepted. That the third epoch was the effort of the English people to regain the liberties which their Catholic ancestors had secured, and which their Protestant ancestors had lost. That is a true summary of English history. Let Mr. Wood read Hallam, Lecky, Ranke, Freeman, Lingard, Green, even Froude and the many monographs which have been published within the last fifty years upon the different phases of English history. Even the most bigoted of these historians cannot but admit the benefits which the English people owe to Catholicism. The Church was ever and everywhere the enemy of slavery, had so battled against it, that even bitterly hostile to her as Lord Macaulay was he says (History of England vol. 1, p. 33) that: "before the Reformation came, she had enfranchised almost all the bondsmen of the kingdom." When Henry VIII. threw off the supremacy of the Pope, he threw off the supremacy of the law. All England bowed in fear and trembling before his tyranny, and (again to cite Macaulay, Essays, vol. 1, page 324) the Church which he enabled his son and successor to establish "continued to be for more than a hundred and fifty years the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings and the duty of passively obeying all their commands were her favorite tenets."

But, some good friend of Protestantism may say, the Puritans and Dissenters loved liberty and fought for it under Cromwell. What does Hallam say (Constitutional History of England Vol. II, page 22) "No hereditary despot, proud of the crimes of a hundred ancestors, could more have spurned at every limitation than this soldier of the commonwealth." Was not Cromwell the leader and the hero of the Puritans? They loved him because he enabled them to tyrannize over others. As to religious persecution, the Rev. C. S. Henry, D.D., in a note to Guizot's lecture on the Reformation says: "It is a prevalent opinion among us that the Romanists are the only ones who put people to death on account of their religious opinions. Protestants should know that this is not the case. So far from it, much sad warrant was given for the taunt of the Papists that the Reformers were only against burning when they were in fear of it themselves."

If Mr. Wood will study the works above given him and if he be a man of intelligence and good faith he will change his ideas and bitterly regret the article which we have been obliged so severely to condemn.

A FAMOUS CONVERT.

The Hero of Ticonderoga's Daughter.

Every one is familiar with the story of gallant Ethan Allen, who with a small party of "Green Mountain Boys" surprised the fortress of Ticonderoga, on the shore of Lake Champlain, during the Revolutionary war, and summoned the British commander to surrender "in the name of Jehovah and the Continental Congress." But probably few of those to whom this historic event is so familiar have heard the history of how his daughter Fanny was converted to Catholicity and became a nun. We give it below, as it was related by the Rt. Rev. Louis de Goesbriand, Bishop of Vermont, to the Hon. E. L. Chittenden, formerly Register of the Treasury under President Lincoln, and lately published in Mr. Chittenden's Personal Reminiscences:

FANNY ALLEN'S DREAM.

After the war of the Revolution, as you know, Gen. Ethan Allen came to reside on the Winoski intervalle in this town, where he lived at the time of his death. His dwelling was a farmhouse on an unfrequented road, and he had no near neighbors. One spring morning, when his daughter Fanny, aged 9 years, was gathering wild flowers on the river's bank, she was startled by the sight of a monster which was rushing through the water, apparently to devour her. Stricken with fear, she was unable to move and utterly helpless. Just as the savage beast was about to tear her with his ferocious claws she heard a kind and gentle voice saying, "Have no fear,

my daughter, the monster has no power over you." Trustfully raising her eyes, she saw standing by her side an aged man of venerable aspect, white hair and beard, wearing a long cloak and carrying a long staff in his hand. His words reassured the frightened maid; her tears departed and she started for her home. There she related her fearful adventure and described the appearance of her deliverer. Her father and mother immediately went in search of him, but he was neither to be found nor heard of. No one had seen him along the road where he must have passed; her parents gave up the search believing that their daughter was the victim of her own imagination, and that no such person existed as she believed she had seen. The incident passed from their minds and was for the time forgotten.

The Bishop's account then proceeds with the pretty love story of Fanny Allen, who grew into a beautiful woman and became engaged to the son of a wealthy Boston merchant. The wedding was postponed in order to give her an opportunity to satisfy an ambition, "an irresistible desire," to acquire the French language. This wish was opposed by her mother and her affianced.

As further resistance promise to imperil the health and possibly the life of his adopted daughter, her stepfather yielded, and her mother accompanied her to the city of Montreal in search of a school in which the daughter might be taught the French language. Then, as as now, the schools in the convents bore a deservedly high reputation, and were successively visited by the American strangers. Their final visit to the convents was to the celebrated sisterhood known as the Convent "Hotel Dieu." They entered its chapel, and walked up one of the aisles until they stood before a large painting near the altar. To the mother's amazement, the daughter suddenly fell upon her knees, bowed her head in prayerful adoration, and pointing to a figure in the painting, exclaimed, "There is the man who saved me from the monster." It was the figure of Joseph, the husband of the Virgin, in a large painting of the Holy family.

The story concludes with an account of Miss Allen's conversion to the Catholic faith, her admission as a nun—"the beautiful American nun"—to the Convent "Hotel Dieu," and the subsequent conversion of her former lover and many members of her family to the faith.—Providence Visitor.

ROMAN NEWS.

From the London Universe and other sources.

The Pope will send the Golden Rose of Virtue this year to Marie Henriette, Queen of the Belgians.

Mgr. Serafino Cretoni, titular Archbishop of Damascus, has been appointed Apostolic Nuncio to Spain.

The Proper of the Offices of the Holy Family will be shortly promulgated and will contain several beautiful hymns by the Holy Father.

Mgr. Popiel, Archbishop of Warsaw, and Mgr. Nowodworski, Bishop of Ploko, have sent to the Pope, with the consent of the Russian Government, their felicitations and a considerable addition to Peter's-pence.

The beatification of the Venerable Martinengo, a Franciscan religious, may be anticipated before the close of the Jubilee year, her cause having lately been the subject of a definite held before the Holy Father concerning the miracles operated by her.

The advocates assigned to the defence of Joan of Arc are busily working up the rejoinder to the arguments presented by the Promoter of the Faith, in order that the Congregation of Rites, resting on this document and its accessories, may be enabled to decide on the introduction of the cause. The celebrated advocate, Alibrandi, is confident that he shall be ready with his plea by the month of August.

Turning to things terrestrial, very terrestrial indeed, King Humbert may have been pictured drawing a long face and heaving a deep sigh as he glanced over the bill of the German Emperor's visit. More than two millions of francs, or £80,000, of a demand on his Civil List. That is the awful account. A breakfast at Pompeii cost one hundred and fifty thousand francs, and the arrangement of rooms in the Manica Lunga totted up to the figure of eight hundred thousand

francs. Whew! Fortunately one does not receive a German Emperor every day in the week. Worst of all, this particular potentate is said to have singled out the bands of the Italian regiments as particularly deserving of admiration. About the rank and file not a syllable. And yet, truth to tell, some of the Italian corps, especially the Bersaglieri and the Alpines, are remarkably fine, hardy, well-disciplined troops.

The Pope, as usual, strictly maintained the rule of not giving audience to any of the Catholic princes who were first received by the King of Italy. The same condition, however, does not apply to non-Catholic princes, and, in consequence, His Holiness gave special audiences to their Highnesses Vladimir (Archduke of Russia), the Grand Duke Alexandrovitch, and Grand Duchess Palowna, of Russia; Prince George, of Greece; Prince Danilo, of Montenegro, and princess Carolina Taxis da Bregany, who was accompanied by ten ladies, members of the Teresiana Society.

Father Luigi da Parma, General of the Franciscans, has arrived at Alexandria. This is notable, as he is the first General of the Order since its foundation by San Francesco d'Assisi who has visited Egypt. He was on board the steamer Ortigia displaying at its prow the banner of the Holy Land, which was saluted by the French squadron and the foreign vessels in the harbour, including two English warships. The Apostolic Delegate, the Pro-Vicar, and many other clergymen went to pay their respects. When he landed he proceeded with a cavalry escort, furnished by Mahomed Pasha Maher—very Irish name this latter—amidst flags and draperies, and under a triumphal arch to the Franciscan church. On his arrival at the gates, cannons thundered a welcome, clarions rang out, and shouts of acclamation were raised. The venerable General was profoundly touched at the enthusiastic greeting accorded him.

The Union Assurance Society of London.

For a good reliable Fire Insurance Company we direct our readers' attention to the advertisement of the Union Assurance Society of London, which appears on our last page. Though the Union has only been established in this country little over two years, it is in reality one of the oldest companies doing business in the world, having now reached the hundred and eightieth year of its existence. An honorable record extending over such a period, coupled with its large accumulations, which, according to published statements, now exceed \$12,000,000 should be sufficient guarantee, to those about to insure, that with a policy of the Union they might feel perfectly safe.

Upon the appointment of Mr. T. J. Donovan, as City Agent the Company is to be congratulated, as there is no doubt from Mr. Donovan's long residence in this city, and the large circle of people to whom he is so well and favorably known, he will be able to introduce to the Company a large volume of most desirable business. On the other hand the agent is fortunate in securing the representation of such a fine old Company as the Union; one he can unhesitatingly recommend to his friends.

The Union is a good Company, and we predict Mr. Donovan will prove himself to be a good agent.

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Send me your address and I will show you how to make \$3 a day, absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
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17-84—Mar 15

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This institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins.
Boys are received for vacation.
L. GEOFFRION, C.S.C.
5D President,